come [to participate]. Therefore he teaches us that justice also is Torah. Since it is the case with three, why mention ten? — To [a gathering of] ten the Divine Presence comes first, to three, it comes only after they sit down.

R. Abin[18] son of R. Ada in the name of R. Isaac says [further]: How do you know that the Holy One, blessed be He, puts on tefillin?[19] For it is said: The Lord hath sworn by His right hand, and by the arm of His strength.[20] 'By His right hand': this is the Torah; for it is said: At His right hand was a fiery law unto them.[21] 'And by the arm of his strength': this is the tefillin; as it is said: The Lord will give strength unto His people.[22] And how do you know that the tefillin are a strength to Israel? For it is written: And all the peoples of the earth shall see that the name of the Lord is called upon thee, and they shall be afraid of thee,[23] and it has been taught: R. Eliezer the Great says: This refers to the tefillin of the head.[24]

R. Nahman b. Isaac said to R. Hiyya b. Abin: What is written in the tefillin of the Lord of the Universe? — He replied to him: And who is like Thy people Israel, a nation one in the earth.[25] Does, then, the Holy One, blessed be He, sing the praises of Israel? — Yes, for it is written: Thou hast avouched the Lord this day . . . and the Lord hath avouched thee this day.[26] The Holy One, blessed be He, said to Israel: You have made me a unique entity[27] in the world, and I shall make you a unique entity in the world. 'You have made me a unique entity in the world', as it is said: Hear, O Israel, the Lord our God, the Lord is one.[28] 'And I shall make you a unique entity in the world', as it is said: And who is like Thy people Israel, a nation one in the earth.[29] R. Aha b. Raba said to R. Ashi: This accounts for one case, what about the other cases?[30] — He replied to him: [They contain the following verses]: For what great nation is there, etc.; And what great nation is there, etc.;[31] Happy art thou, O Israel, etc.;[32] Or hath God assayed, etc.;[33] and To make thee high above all nations.[34] If so, there would be too many cases? — Hence [you must say]: For what great nation is there, and And what great nation is there, which are similar, are in one case; Happy art thou, O Israel, and Who is like Thy people, in one case; Or hath God assayed, in one case; and To make thee high, in one case.

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(1) lsa. XLVIII, 18, 19.

(2) Cf. Ps. XCI, 7 which verse is quoted in some editions.

(3) The Assemblies of Babylonian students during the months of Elul and Adar, v. Glos.

(4) For really the lectures are not overcrowded.

(5) MS. M.: their footprints.

(6) The demons.

(7) He put the powder into his eye.

(8) I Kings VIII, 28.

(9) The song of the community and of the officiating Cantor.

(10) Ps. LXXXII, I.

(11) And a congregation consists of not less than ten, v. Sanh. 2b.

(12) Ibid. A Beth din consists of three.

(13) A phrase denoting two.

(14) Mal. III, 16.

(15) MS.M.: R. Assi. This remark is made in passing by the editor of the Gemara, R. Ashi. Hence the reading 'R. Ashi' as given by the editions, seems to be correct.

(16) Ex. XX, 21. The lesson is derived from the use of the singular 'thee'.

(17) This question is asked by the Gemara apropos of Rabin's statement.

(18) The same as the Rabin mentioned above.

(19) Phylacteries, v. Glos.

(20) Isa. LXII, 8.

(21) Deut. XXXIII, 2.

(22) Ps. XXIX, 11.